

Moroccan Cultural Diplomacy of supporting of Jerusalem and the Moroccan Sahara internationally

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Abstract

The research problem of this study lies in the need to track and document the deep historical, religious, and political roots connecting Morocco (*Maghreb al-Aqsa*)—specifically the regions of the Moroccan Sahara—with the cities of Jerusalem and Hebron. It examines how this emotional bond transformed into a sustainable scholarly, institutional, and diplomatic presence throughout history. The research gap manifests in the lack of comprehensive academic studies that integrate the scholarly contributions and historical endowments (*waqfs*) of Moroccan Sahrawi scholars on the one hand, with the contemporary spiritual and cultural diplomatic manifestations of the Kingdom of Morocco towards the Palestinian cause and Holy Jerusalem on the other hand, as an extended historical and political path.

To address this gap and problem, the study adopted a descriptive-analytical historical methodology based on examining and analyzing historical manuscripts, documents, endowment deeds (*Hujjat al-Waqf*), and rare Moroccan travelogues (*rihla*), in addition to analyzing diplomatic royal letters and contemporary covenants. The findings conclude that Moroccan-Palestinian relations were characterized by a solid spiritual and scholarly bond, historically embodied in the migration and settlement of scholars from the Moroccan Sahara and the Chinguetti region in Jerusalem and in the *Ribat* at Al-Aqsa Mosque to study scientific texts. Prominent among them were Sheikh Ma al-'Aynayn, Muhammad ibn 'Abd Allah al-Saqwati (descending from Saqiya al-Hamra in the Moroccan Sahara)—who is

the forefather of the Al-Sharif family in Hebron and founder of *Zawiyat al-Ashraf* in 1254 CE—the diplomatic ambassador Abu Salim al-'Ayyashi, the Andalusian Imam Abu Bakr al-Turtushi, and the traveler Al-Sharif al-Idrisi al-Sabti.

Furthermore, the results confirmed the strategic role of Moroccan endowments in securing the civilizational presence and defending the identity of Jerusalem, such as the endowment of Sheikh 'Umar al-Masmoudi linked to the Atlas Mountains and Souss, and the deed of endowment of Abu Madyan (the grandson) in 1320 CE for the village of 'Ain Karim and Qantarat Umm al-Banat to protect the rights of Moroccan residents and visitors—a fact meticulously documented in the travelogue of ambassador Ibn 'Uthman al-Miknasi in the eighteenth century, sent by Sultan Sidi Muhammad ibn 'Abd Allah following the historical Meknes Declaration.

Extending this historical legacy, the results demonstrated the effectiveness of contemporary cultural and spiritual diplomacy led by the institution of *Imarat al-Mu'minin* (Commandership of the Faithful) and the chairmanship of the Al-Quds Committee through its field arm, the "Bayt Mal Al-Quds Acharif Agency," in nurturing and supporting the steadfastness of Jerusalemites and safeguarding the city's Arab-Islamic heritage. These strategic efforts are manifested in the late King Hassan II's 1967 letter to Pope Paul VI to mobilize international and Christian support for protecting Jerusalem, the signing of the historic "Jerusalem Appeal" document in 2019 by King Mohammed VI and Pope Francis to preserve the city's character as a symbol of peaceful coexistence and freedom of worship, and field visits by Foreign Minister Nasser Bourita to Jerusalem, including his visit to the Moroccan Cultural Center (*Beit Al-Maghrib*) located on the Via al-alam road. *Beit Al-Maghrib* has become a landmark embracing values of artistic and cultural exchange—including comparing and integrating traditional Sahrawi and Palestinian embroidery arts—as well as activating sports and public diplomacy to foster shared emotional and cultural cohesion between the two peoples in regional and international forums.

Keywords: Cultural Diplomacy, Jerusalem, Moroccan Sahara, International, Moroccan.

Introduction

The emotional and historical relationship between Morocco (*Maghreb al-Aqsa*) and the Holy House of Jerusalem (*Bayt al-Maqdis*) was established on solid spiritual pillars extending throughout Islamic history. Palestine served as a sacred scholarly and spiritual destination for seekers of knowledge and prominent Sufi figures from all regions of Morocco. This presence was not limited to spiritual and religious dimensions, but was tangibly and institutionally embodied—especially through the regions of the Moroccan Sahara, Souss, and the Atlas Mountains—via the Moroccan Quarter (*Harat al-Maghariba*) adjacent to Al-Aqsa Mosque and its deep-rooted historical endowments (*waqfs*) established to protect and support the steadfastness of residents and pilgrims arriving in Jerusalem and Hebron over the ages.

These deep civilizational ties were documented by Moroccan travelers and ambassadors, such as Ibn 'Uthman al-Miknasi and Abu Salim al-'Ayyashi, in their rare manuscripts. Continuing this uninterrupted civilizational legacy, the contemporary Kingdom of Morocco, under the banner of the Institution of *Imarat al-Mu'minin* (Commandership of the Faithful) and the Chairmanship of the Al-Quds Committee, continues to exercise its pioneering role through active cultural and spiritual diplomacy and sustainable field initiatives led by the Bayt Mal Al-Quds Acharif Agency to entrench human coexistence and protect the Arab and Islamic identity of the Holy City, making the reading of this historical and diplomatic connection an essential gateway to understanding the depth of the Moroccan-Palestinian bond and its renewed impact on the international stage.

Moroccan Scholars Who Came to Jerusalem from Morocco and the Moroccan Sahara

- Ma al-'Aynayn: A Moroccan scholar and mujahid of Mauritanian origin whose name was associated with organizing armed resistance against French colonialism in Mauritania. He founded the city of Smara in the Western Sahara region to serve as a center for his scientific *zawiya*, where he pledged allegiance to

the Kings of Morocco. Ma al-'Aynayn spoke the Hassaniya dialect, and he, along with his sons, came to Jerusalem and Al-Aqsa Mosque for *Ribat* and settlement. Sahrawi Moroccan scholars were distinguished by their exceptional memorization skills, teaching Ibn Malik's *Alfiyya* and *Mukhtasar Khalil* within the corridors of Al-Aqsa Mosque. A large number of Moroccan and Chinguetti families settled in the Moroccan Quarter.

- Muhammad ibn 'Abd Allah al-Saqwati: Spoke Arabic and was nicknamed Al-Saqwati after Saqiya al-Hamra in the Moroccan Sahara. He is the forefather of the Al-Sharif family in Hebron and a Moroccan Sharif who arrived in Palestine in the 7th century AH as an emigrant to Jerusalem following Saladin's conquests. He was buried near Jabal Al-Rumeida opposite the Ibrahimi Mosque and founded *Zawiyat al-Ashraf* in 1254 CE.
- The Scholar Abu Salim al-'Ayyashi: One of the most prominent scholars from the Moroccan Sahara and author of the famous travelogue *Ma' al-Mawa'id*. He settled in Jerusalem and was appointed to diplomatic missions by the Sultans of Morocco, carrying gifts and letters to support the people of Jerusalem.
- Imam Abu Bakr al-Turtushi (Abu Randaqah): One of the prominent Maliki scholars from Andalusia who visited Jerusalem in 1092 CE.
- Sheikh 'Umar ibn 'Abd Allah ibn 'Abd al-Nabi al-Maghrebi al-Masmoudi: Known as *Al-Mujarrad*, a mujahid from the Masmuda Amazigh tribe who dedicated a *zawiya* for the poor, needy, and wayfarers, named *Zawiyat al-Masmoudi*. His Masmoudi lineage connects him to the Atlas Mountains and Souss. Mujir al-Din mentioned in his book *Al-Uns al-Jalil* the contents of a document dating back to 703 AH / 1303 CE, detailing the endowment of the righteous Sheikh 'Umar ibn 'Abd al-Nabi al-Maghrebi al-Masmoudi (*Al-Mujarrad*) for the construction of the *zawiya* known as *Zawiyat al-Maghariba*. Al-Masmoudi's *waqfs* were dedicated to needy Moroccans, whether resident in Jerusalem or passing through, and Al-Masmoudi personally supervised the *waqf*. He stipulated that after his passing, the administrator of his endowments must be chosen from pious and

righteous Moroccans. In Ramadan 720 AH / 1320 CE, an endowment deed (*Hujjat Waqf*) was executed for the scholar Abu Madyan (the grandson), proving that he dedicated two properties under his ownership and disposal: the village of 'Ain Karim near Jerusalem and Qantarat Umm al-Banat at Bab al-Silsila (Chain Gate), comprising a hall (*iwan*), two rooms, a courtyard, private facilities, a storehouse, and a basement. The document states that both 'Ain Karim village and Umm al-Banat are dedicated to Moroccans residing in or arriving at Jerusalem. The document outlines conditions for benefiting from 'Ain Karim, specifying that it should not be leased for more than two years and that a new contract should not begin until the first expires, preventing any usurpation or unlawful claims by aggressors. The deed states: *"It is not permissible for anyone who believes in God and the Last Day, and knows that he will return to his Supreme Lord—whether a ruler, subject, or tyrannical authority—to annul this endowment. Whoever does so or violates this has deviated from the command of his Lord, rebelled against Him, and earned His curse."*

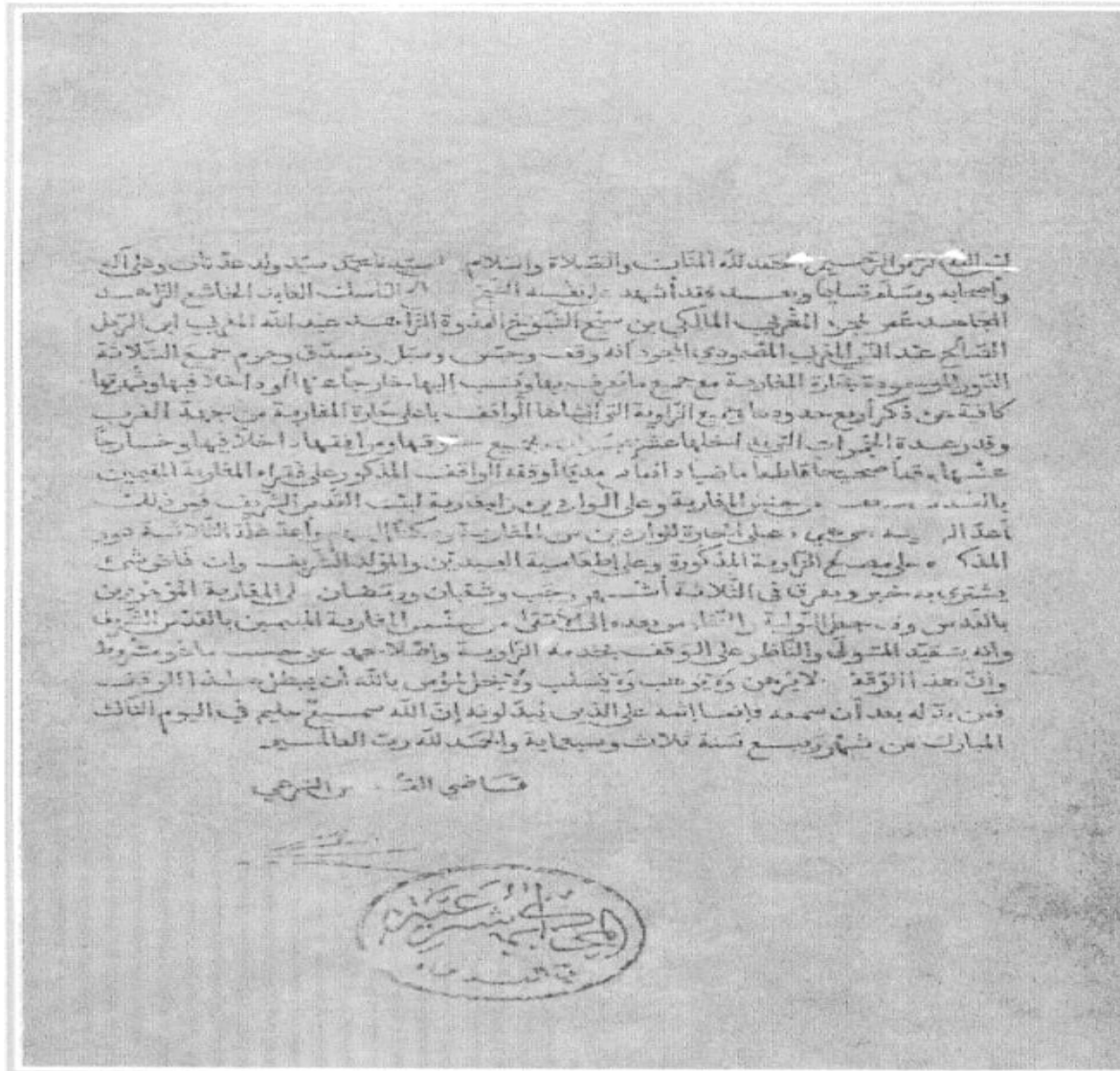
- Al-Sharif al-Idrisi al-Sabti: Born in Ceuta (*Sabta*), a Moroccan traveler who visited Jerusalem in 1154 CE and compared Al-Aqsa Mosque to the Mosque of Cordoba. He described the Church of the Holy Sepulchre as the pilgrimage destination for all Romans across the Eastern lands.

- Dr. Abdelhadi Tazi highlights the dense Moroccan presence in Jerusalem and Hebron since early history: Moroccans recognized early on the threats facing Jerusalem from invasion, explaining the existence of numerous real estate properties in and around the Holy City that became Moroccan endowments since early times.

- Muhammad ibn 'Uthman al-Miknasi: A prominent figure in the literary and diplomatic history of Morocco, particularly regarding relations with the Spanish Empire and the Ottoman Empire. He served as ambassador for Sultan Muhammad ibn 'Abd Allah (King Mohammed III) following the historic Meknes Declaration (1191 AH / 1777 CE), in which the Moroccan monarch called on all nations to definitively abolish slavery, followed by an international Moroccan diplomatic campaign. Al-Miknasi reached Jerusalem, met Shihab al-Din al-Hanafi al-Misri,

and visited the tombs of Abraham, Ishmael, and Isaac in Hebron, located in a cave beneath the mosque.

The history of Morocco has been tied to Jerusalem and Hebron since the early days of their conversion to Islam. Moroccan pilgrims routinely passed through Palestine upon returning from Hajj to seek the blessings of visiting the site of the Prophet's Night Journey and double their reward for praying in Al-Aqsa Mosque. Hundreds of Moroccan scholars and students traveled to Al-Aqsa, illuminating the Maghreb while benefiting from and contributing to scientific circles in Jerusalem. Al-Aqsa was famous for Quranic recitation and study circles, serving as a major institute for Islamic sciences throughout the ages and the first Islamic institute in Palestine. Ibn 'Uthman al-Miknasi described Jerusalem and Hebron meticulously in his travelogue, writing rare manuscripts and valuable works during an important period (1202 AH / 1788 CE). Upon entering Jerusalem, he noted Moroccan endowments, recording that they had an administrator (*wakil*) and designated properties.



وثيقة وقف المصمودي لعام 703هـ/1303م

Al- Masmoudi's Contract

The Jerusalem Appeal

The **Jerusalem Appeal** (*Call for Jerusalem*) is a historical document signed by the Moroccan monarch, King Mohammed VI, in his capacity as Commander of the Faithful and Chairman of the Al-Quds Committee, and His Holiness Pope Francis on March 30, 2019, aimed at preserving the specific character of the Holy City. This appeal reflected the diplomatic and spiritual efforts led by Morocco to support the Palestinian cause and serves as a reference document for interfaith dialogue.

Text of the Appeal:

"We emphasize the importance of preserving the Holy City of Jerusalem (Al-Quds Acharif) as a shared heritage of humanity and, above all, as a place of encounter and a symbol of peaceful coexistence for followers of the three monotheistic religions, and a center for values of mutual respect and dialogue.

To this end, the specific character of Jerusalem as a multi-religious city, along with its spiritual dimension and unique identity, must be safeguarded and enhanced.

We hope, therefore, that within the Holy City, freedom of access to holy places for followers of the three monotheistic religions will be guaranteed, alongside their right to perform their own rituals there, so that Jerusalem may resound with the prayers of all believers to God Almighty, Creator of all, for a future where peace and fraternity prevail across the globe."

Spiritual Pillars of the Institution of Commander of the Faithful

The Commandership of the Faithful (*Imarat al-Mu'minin*) in Morocco relies on ancient legitimate and historical foundations that make it an inclusive authority, manifested through:

1. Allegiance (*Bay'ah*) and Legitimacy of Leadership: Based on a social and spiritual contract between the Nation and the Monarch, granting it a cross-border dimension.
2. Adherence to Moderation and Balance: Grounded in religious fundamentals represented by the Maliki jurisprudence and Ash'ari theology.

Historical Letter Sent by His Majesty King Hassan II to His Holiness Pope Paul VI

On 22 Rabi' al-Awwal 1387 AH / July 1, 1967, King Hassan II sent a letter to His Holiness Pope Paul VI regarding the gravity of actions taken by Israelis in Jerusalem. This letter paved the way for convening the First Islamic Summit Conference in Morocco in Rajab 1389 AH / September 1969 CE.



Key Calls of the Letter

- Internationalizing Attention to the Jerusalem Cause: King Hassan II sought to elevate the issue of Jerusalem from a regional Arab-Islamic context to global attention by addressing the highest spiritual authority in the Catholic Church, emphasizing that Jerusalem is an ethical, religious, and human issue concerning all Abrahamic faiths.
- Mobilizing Moral and Religious Support: Calling on the Pope to use his spiritual position and moral influence to defend peace and justice in Jerusalem and support efforts to preserve the status of the Holy City.
- Protecting the Religious and Historical Character of Jerusalem: Emphasizing the necessity of preserving Jerusalem's historical identity and safeguarding its Islamic and Christian holy sites against status changes.
- Promoting Islamic-Christian Dialogue: Seeking to make Jerusalem a platform for interfaith cooperation and peace rather than conflict, consistent with Moroccan policies promoting interfaith dialogue and peaceful coexistence.

Following his chairmanship of the Al-Quds Committee, King Hassan II utilized various diplomatic avenues, including the Vatican, to support a just settlement protecting the rights of Jerusalem residents and preserving its religious status.

Visit of the Minister of Foreign Affairs of the Kingdom of Morocco to Jerusalem

At last March 2026, the Minister of Foreign Affairs of the Kingdom of Morocco, Mr. Nasser Bourita, visited Jerusalem, prayed at the Qibli Mosque in Al-Aqsa, and visited the Moroccan Cultural Center (*Beit Al-Maghrib*) located on the Via al-alam road in Jerusalem. This visit took place under the directives of His Majesty King Mohammed VI to support Palestinians in general and Jerusalemites in particular amidst ongoing challenges, drawing international attention to conditions in Jerusalem.

The Link Between Jerusalem and the Moroccan Sahara

Historical and Spiritual Dimension (Harat al-Maghariba):

- Moroccan Quarter and Gate: Since the era of Saladin, Moroccans—including inhabitants of the Sahara—maintained a deep spiritual bond with Jerusalem. Salah-addin allocated an entire quarter adjacent to Al-Aqsa Mosque for Moroccan fighters and pilgrims in recognition of their bravery during the Crusades, known as the "Moroccan Quarter" (*Harat al-Maghariba*) and "Moroccan Gate" (*Bab al-Maghariba*).
- Sufi and Cultural Presence: Over centuries, numerous scholars and mystics from various Moroccan regions (including Sahrawi provinces) settled in Jerusalem, leaving an enduring cultural and religious legacy connecting Moroccan consciousness to the Holy City.

Moroccan Diplomacy of supporting Moroccan Sahara

UN Security Council Resolution 2797 regarding the Moroccan Sahara represented the fruit of major efforts led by King Mohammed VI over the past 26 years, culminating his personal commitment to this issue. Before the end of 1999, King Mohammed VI began working on an alternative to the settlement plan that proved inapplicable. Work on the Autonomy Initiative began in 2004, and it was officially adopted as the sole basis in 2007. Mr. Nasser Bourita emphasized that royal diplomatic work shifted towards establishing the Autonomy Initiative as the international benchmark, securing international recognition as a result of direct royal engagement, clear strategic vision, and deliberate diplomatic planning.

The Green March

The Green March was a landmark political and popular march in modern Moroccan history, organized by King Hassan II on November 6, 1975, to retrieve the southern Sahrawi provinces from Spanish colonial rule. King Mohammed V had paved the way for this epic event during his historic visit to M'Hamid El Ghizlane in February 1958, affirming Morocco's commitment to its Sahara and national unity. Over 350,000 male and female volunteers participated, carrying national flags and copies of the Quran, marching peacefully into the Sahara without

arms to demonstrate national unity. The Green March led to profound political shifts in the Maghreb region, reshaping regional dynamics while fulfilling Morocco's territorial integrity.

Moroccan Participants Carried Copies of the Quran and National Flags:

Preparations began following the International Court of Justice's advisory opinion on October 16, 1975. King Hassan II announced the peaceful Green March in a televised address. At dawn on November 6, 1975, volunteers set out from Tarfaya toward the border lines established by Spain, reciting national anthems and *takbirs* in a symbolic blend of religious and national devotion. After advancing peacefully for three days into the territory, volunteers halted upon King Hassan II's orders on November 9, having achieved the symbolic objective of establishing a peaceful Moroccan presence without conflict. The march received extensive international media coverage as an unprecedented model of using peaceful popular movement as a political instrument.

Following the march, negotiations led to the Tripartite Madrid Agreement between Spain, Morocco, and Mauritania on November 14, 1975, ending Spanish colonial presence. Moroccan forces raised the national flag in Laayoune in February 1976, followed by the retrieval of Oued Ed-Dahab on August 14, 1979. Internally, the Green March solidified national cohesion, becoming an annual national holiday celebrated on November 6. Regionally, political complexities emerged as the Polisario Front and Algeria rejected the Madrid Accord, leading to armed conflict starting in 1976, while Moroccan diplomatic efforts continue internationally to resolve the issue.

The Hassan II Virtual Foundation

In 2015, the Hassan II Foundation for Moroccans Residing Abroad launched the "Virtual Moroccan Cultural Center" (e-taqafa.ma) as a digital portal highlighting Morocco's cultural heritage, arts, and diaspora contributions.

The Moroccan Cultural Center in Nouakchott

Located next to the Moroccan Mosque in central Nouakchott, the center promotes intellectual and cultural cooperation between Mauritania and Morocco through training workshops, literary symposia, Arabic calligraphy classes, and Hassaniya poetry events.

Beit Al-Maghrib Building (The Moroccan Cultural Center) in Jerusalem

The acquisition of this historic property in Jerusalem began in 1998 when Palestinian leader Feisal Hussein suggested it to King Hassan II. King Hassan II approved the purchase from a Jerusalemite family. In 2008, under King Mohammed VI's directives, Bayt Mal Al-Quds Agency initiated restoration works executed by Palestinian and Moroccan engineers, culminating in 2016 with Moroccan architectural enhancements. The purchase cost approximately \$5 million, with an additional \$3 million allocated for restoration and equipment.

Facilities of Beit Al-Maghrib:

- Saqiya al-Hamra Space: Features permanent art exhibitions by Moroccan and Palestinian artists.
- Beit Al-Maghrib Museum: Includes caves and underlying historic bedrock.
- Main Salon: Furnished in traditional Moroccan style with handcrafted carpets, opposite a library containing nearly 5,000 titles in literature, history, Islamic jurisprudence, and philosophy.
- Dar Al-Salam Hall: Decorated with traditional Moroccan *zellij* tilework and carved wood for lectures and cultural forums.
- Second Floor Halls: Named after historic Moroccan regions (Tingis, Volubilis, Anjad, Zayan) equipped with modern audiovisual technology.

- Third Floor & Cultural Cafe: Administrative offices and an outdoor courtyard facing the Bab al-Ghawanimah minaret, featuring *zellij* fountains and a cultural cafe serving authentic Moroccan cuisine.

Ecce Homo Arch: Connects Beit Al-Maghrib to the adjacent Convent of the Sisters of Zion along the Via al-alam.

Traditional embroidery—whether Palestinian embroidery or the embroidery and weaving techniques characteristic of Moroccan Saharan attire—serves as a vital instrument of cultural diplomacy and soft power. Both constitute a non-verbal language expressing the geographical, political, and social identities of their respective peoples.

Palestinian embroidery plays a crucial role in safeguarding the national narrative while reinforcing identity and historical continuity; its intricate geometric motifs are deeply rooted in the land and its villages.

Conversely, Moroccan Saharan embroidery fosters cultural diversity and builds bridges of communication with the African hinterland, reflecting the desert environment along with Amazigh, Ansar, Arab, and other rich heritage traditions. Consequently, it maintains a prominent presence across Moroccan and regional cultural forums

Comparison Table Between Traditional Palestinian and Moroccan Sahrawi Stitches and Embroidery

Comparison Point	Traditional Palestinian Embroidery	Moroccan Sahrawi Embroidery (South & Sahara)
Most Famous Stitches Used	• Cross stitch (<i>Ghurzat al-Murabba'at</i> / <i>Al-Qatba al-Fallahiyya</i>): The primary and most famous stitch.	• Chain stitch (<i>Ghurzat al-Silsila</i>): For outlining geometric shapes.

Comparison Point	Traditional Palestinian Embroidery	Moroccan Sahrawi Embroidery (South & Sahara)
	• Couching stitch (<i>Ghurzat al-Tahrir</i>): Using metallic (<i>Qasab</i>) or silk threads secured with small stitches. • Sickle stitch (<i>Ghurzat al-Manajil</i>): Used mostly along borders.	• Satin stitch (<i>Ghurzat al-Hashw</i>): For filling large areas (sometimes called "<i>Al-Mushajja</i>"). • "<i>Al-Raqma</i>" or Patchwork stitch: Fine stitches forming angles and squares.
Materials & Fabric Bases	• Embroidered on linen, Aida cloth (<i>Kanfa</i>), and velvet (<i>Qatifa</i>) used in Hebron or Bethlehem royal dresses.	• Embroidered on Sahrawi <i>Melhf</i> (loose, lightweight garment). • Fine cotton or soft silk fabrics. • Leather embroidery on bags and saddles (bedouin Sahrawi style).
Common Motifs & Patterns	• Motifs inspired by nature and life: Rose stem, cypress tree, Canaanite star, tent, ostrich feathers, and wheat ears. • Patterns vary by city (Jaffa, Gaza, Ramallah, Hebron).	• Abstract geometric shapes: Triangles, rhombuses, and intersecting lines representing sand dunes or stars. • Cultural symbols: Such as the Amazigh "<i>Khallala</i>" or geometric shapes

Comparison Point	Traditional Palestinian Embroidery	Moroccan Sahrawi Embroidery (South & Sahara)
		representing the bedouin tent.
Dominant Colors	• Shades of red (pomegranate, deep blood red) as the primary color. • Accentuated with black, green, lilac (purple), and blue.	• Bright, contrasting colors suited for the desert environment: Indigo blue, dark red, golden yellow, and green.

Fusion Suggestion: Palestinian and Moroccan Sahrawi embroidery can be combined by designing a garment in the style of the Sahrawi *Melhfā* or a loose gown using Sahrawi base colors (indigo or sandy beige). For the embroidery, Palestinian cypress trees or Canaanite stars can be rendered using the Moroccan chain stitch instead of the traditional cross stitch, or framing Palestinian *Fallahi* motifs with fine Sahrawi geometric borders on the sleeves and chest.

Moroccan Cultural Diplomacy in Palestine

Moroccan cultural diplomacy serves Jerusalem and Palestine as an innovative soft power tool. This was demonstrated by the presence of the Moroccan Diplomatic Mission, represented by Ambassador Abdelrahim Mouziyane and the Moroccan Chargé d'Affaires in Palestine during the FIFA World Cup tournaments (2022 and 2026). This sporting event served as a public diplomacy platform bringing together Palestinian society across public and private sectors, exemplifying Morocco's strategy to support Jerusalem's Arab identity through socio-cultural and sports channels.

Cultural Diplomacy Towards Jerusalem

The Commandership of the Faithful leverages its spiritual and institutional weight through practical diplomatic and cultural tools:

- Chairmanship of the Al-Quds Committee: Led by King Mohammed VI, providing an international political and religious umbrella to safeguard Jerusalem's legal and historic status.
- Bayt Mal Al-Quds Acharif Agency: The executive field arm funding cultural, social, educational, and healthcare projects. In June 2026, the agency organized a high-level forum in Rabat titled "Jerusalem: A Global Narrative for Peace" in cooperation with the Academy of the Kingdom of Morocco and the Ministry of Youth, Culture, and Communication, calling for a unified Arab media platform. In July 2026, during its participation in the 17th Session of the General Meeting between the United Nations and the Organization of Islamic Cooperation (OIC) in Geneva, the Bayt Mal Al-Quds Agency appeal for concerted efforts among international humanitarian organizations to contribute to safeguarding the special status of Jerusalem and protecting its religious and cultural heritage. The Bayt Mal Al-Quds Asharif Agency operates under the purview of the Al-Quds Committee, derived from the Organization of Islamic Cooperation."
- Parallel & Historical Diplomacy: Capitalizing on historical ties (such as the Moroccan Quarter) to affirm the civilizational presence of the city.
- The Jerusalem Appeal: A landmark document reinforcing coexistence and tolerance.
- King Hassan II's Letter to Pope Paul VI.

Conclusion

This study concludes that the spiritual and civilizational bond between the Kingdom of Morocco and Jerusalem represents a unique model of spiritual and cultural diplomacy, where deep historical roots interact with contemporary political initiatives to support the Palestinian cause. Historical and archaeological evidence proves that the Moroccan presence in Palestine—especially contributions from Sahrawi and Chinguetti scholars and their *waqfs* like those of Al-Masmoudi and Abu Madyan—was an enduring scholarly and spiritual pillar safeguarding the city's Arab-Islamic identity. Today, under the leadership of King Mohammed VI and the Al-Quds Committee, Moroccan diplomacy successfully balances international spiritual advocacy—through references like the "Jerusalem Appeal"—with tangible field initiatives by the Bayt Mal Al-Quds Acharif Agency and Beit Al-Maghrib in Jerusalem. Thus, the Moroccan-Palestinian relationship remains a civilizational bridge extending from the Moroccan Sahara to Al-Aqsa Mosque.

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